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## THE GERMAN INNER MISSION.

LITERATURE. See previous articles, and especially Wurster and Schäfer. H. Herkner; *Die Arbeiter frage*. 1894 (with full bibliography). John Graham Brooks, *Compulsory Insurance in Germany*; Fourth Special Report of the (U. S.) Commissioner of Labor. E. R. L. Gould, Ph.D., *The Housing of the Working People*; Eighth Special Report of the (U. S.) Commissioner of Labor, pp. 52, 283, 371. Fr. Naumann, *Das Soziale Programm der Evangelischen Kirche*, 1891. Rae, *Contemporary Socialism*. Kirkup: *History of Socialism*. Nitti, *Catholic Socialism*. Nathusius: *Die Mitarbeit der Kirche an der Lösung der Sozialen Frage*. Lic. Weber, *Geschichte der Sittlich-religiösen und Sozialen Entwicklung Deutschlands in den letzten 35 Jahren*, 1895.

### III.

#### A SURVEY OF ITS PRESENT WORK AND TENDENCIES.

*Political Changes* since 1848.<sup>1</sup> For a half century Prussia was gathering up her resources for the supreme effort to create a united Germany. Schools and universities, military discipline, gymnastic drill, subjection to central authority, submission to absolutism together with remarkable liberty of scholarship were among the elements of power. The Franco-Prussian war welded the nation into one. The consolidation of states extended the freedom of callings and of travel, and the right to poor relief to all German citizens, with certain exceptions in Southern Germany. Methods of private and public charity had to be readjusted to the new conditions.

*Economic development.*—In spite of the burden of taxation and military service industries and commerce steadily developed. Wealth smiled upon the patient industry and self-denying thrift of the people. Cities grew as rapidly as those of the United States, and the genius of municipal administration has been equal to the novel situation. German science has become practical and led the world in devices for health and convenience.<sup>2</sup>

<sup>1</sup> Compare the table printed with Article II, May 1896.

<sup>2</sup> A. SHAW, *Municipal Government in Europe*, p. 289 ff.

*Economic inequality and suffering.*—Countless causes have contributed to produce misery by the side of plenty and luxury. In no other country is the social question more bitterly debated than in Germany.<sup>1</sup> Wage workers are at the mercy of the crises and crashes of trade, and are swept about by the waves of the great industry. Youths can earn a certain low wage at an early age, and so become independent of parents and masters. The family bond is enfeebled; thoughtless marriages follow illicit connections and increase the proletariat; while the crowded tenements favor communism in practice and theory. A nation accustomed to handwork is not yet readjusted to machinery and capitalism. Democratic aspirations make the people acutely sensitive to slight, insult and inequality. Vices and crimes add other elements to the sources of misery. The sharp competition of city life differentiates social classes, lifts favored individuals to higher ranks and mercilessly crushes out those whose tardy movements cannot keep pace with the steam-driven machinery.

*Socialism.*—The laborers or “proletarians,” under the able leadership of socialists like Lassalle, Marx, Engels, Bebel and Liebknecht, have advanced to a position of political power. Their strength is in manufacturing cities. About the time of the Franco-Prussian war they formulated demands for state help, and continued their pressure for universal and equal suffrage and for legal regulations of the hours and conditions of service. By 1879 they counted 508,000 votes for the Reichstag and had twelve representatives. The attempts of Hödel and Nobiling to assassinate the emperor produced a reaction and gave an excuse for severe repressive laws. Under these laws the socialists conducted their campaigns by means of secret societies, became more and more united, compact and hostile, and when the laws expired in 1890 they triumphed over the fall of their powerful foe Prince Bismarck. In 1893 they had 1,786,738 votes for the imperial legislature, and had become strong in Prussia.

Socialistic literature has been profoundly influenced by the materialistic philosophy of Karl Marx. Church and state are to

<sup>1</sup> PAUL GÖHRE, *Three Months in a Workshop*.

the workingmen one institution and the hatred of conservative legislation goes over to the church. The wage-earning class in cities is a distinct party arrayed in antagonism against the church, the so-called higher classes and the political authorities. At their meetings two policemen sit at the chairman's table with notebooks to register actionable speeches and armed with authority to disperse the assembly. Hatred of person and policemen is manifested in many ways. Anxiety and alarm are evident in political and ecclesiastical discussions. Church work and imperial legislation have taken account of this condition of tense strain and social hostility.<sup>1</sup>

The workingmen share the mental unrest of the age, listen to discourses on Darwinism, detest clerical control, and copy the example of those in high place who live for money and sensual satisfactions. So they have drifted away from the church and are usually indifferent or hostile.

*Trades Unions.*—The workingmen have not waited for help from church, state or patronage. They have formed trades unions, since 1868, under two banners. The non-socialistic unions, led by Hirsch and Duncker have had an irregular course of success and disappointment, and still rally a respectable minority of wage-workers. The socialists, at first under von Schweizer, organized their own unions by trades, the strongest of all. Various mutual benefit organizations have been formed in all parts of the country, and there is a vigorous and vital movement toward self-help supported and officered by workingmen.

*Coöperation of friends.*—In organization and literary activity the wage-earners have been assisted by intelligent and sympathetic men. The names and services of Schulze-Delitzsch and Raiffeisen are honorably connected with schemes of investment, savings and loans.<sup>2</sup>

*Government policy.*—The German government has pursued a sternly repressive policy against socialistic organization. Each

<sup>1</sup> See ROBERT FLINT, *Socialism*, p. 86 ff.

<sup>2</sup> See WOLFF, *People's Banks*.

ministry has gone to the limit of possibility in the use of police power to exterminate the movement. But at the same time the general and local governments have led the world in their measures to render the life of workers secure and comfortable. Fear of rebellion, anxiety for order, philanthropy and religion have all served as motives for this movement.<sup>1</sup>

*Ecclesiastical.*—The population of Germany is nominally two-thirds Protestant and one-third Catholic. The church is supported, in great part, by taxation. In the Protestant church every shade of belief is tolerated, and the official and legal unity covers real divisions and irreconcilable antagonisms.<sup>2</sup> In the practical and social measures of the Inner Mission is found the center of the most genuine and vital accord. Controversies proceed, but theology is becoming more distinctly ethical, less dogmatic and metaphysical.

The activity of the Roman Catholic clergy in the humane movement is a noteworthy fact. In 1846 Father Kolping, who came from the ranks of manual laborers, organized associations of young wage-earners. In 1864 Ketteler published his "Labor Question and the Church," and based his economic reasoning on socialistic theory. The clergy are required to study the social questions, and they have become a power in determining the economic policy of the empire. In the Reichstag their delegates have promoted many labor laws. They are bitterly hostile to the socialists on account of their attitude to religion. The Catholics sustain the institutions of their own Inner Mission.

Dissenters are few in numbers and strength, but they influence the people of the National church. They are often devoted, zealous and have the strong social attachments and clannish feeling of a persecuted people. They also, out of their poverty, support many of the works of Inner Mission, especially the young people's societies and the deaconesses.

The state churches have an apparent advantage of the Ameri-

<sup>1</sup> DAWSON, *Bismarck and State Socialism* J. G. BROOKS, *Compulsory Insurance in Germany*.

<sup>2</sup> *Fliegende Blätter* a. d. *Rauhe Hause*, April 1896, S. 149.

can churches in enjoying financial support without collections. Nor do they maintain a system of academies, colleges, and universities separate from those of the state. On the other hand, wealth is not so great nor so widely diffused as with us, and the habit of waiting for the authorities to act seems to chill private initiative. The effect is seen in the amounts contributed to missions.

*The present organization of the Inner Mission.*—The Central Committee was a part of the original plan of Wichern, and it continues to carry out his ideas. It has an office in Berlin. Its functions are instruction, inspiration, counsel, and assistance, but not legislation. It seldom conducts a benevolent enterprise directly, yet its influence is widely felt. It undertakes something of the work for which our Evangelical Alliance stands,<sup>1</sup> and its history encourages us to hope that a similar agency may some day bring order and efficiency into the chaos of our social services.

*Provincial agencies.*—Traveling agencies are maintained in various districts for the work of strengthening existing efforts, of leading to the organization of new enterprises, and of securing means for institutions. The agents go from church to church, present the needs, interest pastors and congregations, and take collections. Some of the institutions raise money by direct appeals.

*Local societies.*—Charities are often supported by a voluntary local society of persons who are interested in a particular form of philanthropy. They raise the funds, administer the trust, appoint the officers, and are responsible for finances and methods. The institutions are directly administered by persons who have the confidence of the directors of the society.

*The training of workers.*—German people have great respect for special training. They are served by officials in schools, on railroads and elsewhere, who have passed probations and examinations, and who belong to a profession. This idea of expert service is carried into the Inner Mission. The dea-

<sup>1</sup> See article by DR. JOSIAH STRONG, in *American Journal Sociology*, Vol. I, No. 2.

conesses are required to learn the art they are to practice, as teaching, or nursing the sick. The Central Committee bestows special attention upon provision for training the administrative officers and assistants.

*Forms of work.*—No attempt will be made in this place to describe in detail any of the institutions of the Inner Mission. Each kind of social work will be treated in due time in articles by various writers. The present purpose is to show the scope of the movement and its tendencies.

In a general way it may be said that the philanthropy of the church has grown upward as well as outward. It began with the "submerged tenth," with the objects of pity and commiseration; it advanced under socialistic pressure and Roman Catholic competition to touch the labor movement; and in its later phases it has laid hold on the industrial and political organization, with the purpose of making these minister to the highest life of men. It was in this general order that the various institutions of the Inner Mission arose in response to the growing humanity and intelligence of the Christian people. Biblical and theological criticism have removed many topics from church interest and driven men back upon practical manifestations of the certainties of Christian love. The work undertaken has been larger and more varied; there has been increasing division of labor and specialization of function; and the entire movement has been increasingly integrated by contract and confederation.

The duty of the church to assist the weak and defective is admitted by all, and on this ground the Inner Mission meets no theoretical objections. But when the labor question or political measures come into view there is denial of their legitimate connection with missions. Recent decisions of the highest authorities have legally restricted political activity of church people within narrow limits, and a state church is under the control of the dominant party.

#### PHILANTHROPIC INITIATIVE.

*Care of Defectives.*—In this field private charity has moved far in advance of the state, but is unable to overtake the need.

For cripples the governments have done little. A few very useful institutions have been erected for the physical improvement, education and protection of those helpless human beings. Many municipal schools are provided for the blind, but attendance is not compulsory. The chief field for the Inner Mission is preventive work in the homes of the poor, since blindness often results from the neglect of infants. Asylums are provided for the adult blind, employment is found for them, and the public is moved to befriend them. Deaf mutes are not required to attend school, and state provision is not yet complete. Voluntary benevolent societies supply this need pending governmental action. The feeble-minded are by no means adequately provided for. While the movement to make public custody and education compulsory is pushed forward, the chief burden falls on private institutions. When the state has provided for these classes the function of the Inner Mission will be to furnish that friendly and personal touch which the mechanical agencies of government are never able to supply.

*The Vicious and Criminal.*—Wichern was profoundly interested in the prison population. He hoped to train "brothers" as officers of prisons, but did not succeed. The humanitarian ideas of the eighteenth century prepared the way for reformation of the debasing conditions which disgraced the civilized world so long. But it was to the fervent and self-sacrificing labors of such positively religious persons as John Howard, Elizabeth Fry, T. Fliedner, and J. Wichern that the advance was due. They secured a more rational classification of prisoners, improved sanitation, and the appointment of moral and religious instructors. They organized societies to provide visitors who should seek to influence the prisoners during their confinement and provide work for them after their discharge. The workmen's colonies have come to be, in large measure, temporary asylums for discharged prisoners who cannot find employment.

Voluntary societies have sought to help the drunkard. There is a very common notion among superficial tourists that



the land of beer has no curse of alcohol. But the statistics of the authorities should dispel this delusion. In recent years vigorous and earnest efforts have been put forth by temperance advocates. Asylums have been provided for the cure of dipsomaniacs. Societies with all shades of pledges, from total abstinence to a very moderate moderation, have sought by example, entreaty, and social influence to work upon the drunkards. Legislation comes in to punish the drunkard after he is already ruined. A few coffee houses have been established. Doubtless many individuals have been helped. But a recent circular of the "German Society Against the Abuse of Spirituous Drinks" declares that Germany consumes each year 676,470,000 liters of spirits (33 per cent. alcohol), 5,455,600,000 liters of beer, and 322,000,000 liters of wine. This costs about 250 marks to each family, on the average. The distiller and the brewer are great men in Germany, and the Inner Mission simply picks up their wrecks.

The efforts to diminish prostitution have provided twenty-one asylums for the fallen women, with eighty-five deaconesses. No asylums for fallen men are mentioned! Statistics of prostitution are generally of little value, and Schlosser's guess of 200,000 in Germany may be as accurate as any. The registration of illegitimate births is approximately accurate and reveals a depth of degradation which may well appal the friends of the nation. Efforts have been organized to build up a public sentiment favorable to decency and health. The crowded condition of the dwellings of laborers, the massing of soldiers in towns, the dissolution of religious beliefs, the depraved quality of press and theater, the iniquities of the system of license and pretended sanitary police control, are obstacles of the most discouraging nature and extent. Just because the outlook is so dark the supporters of the Inner Mission are urging all possible methods of reform.

*Relief for the Dependent.*—Voluntary associations of the church supplement the service of the state or municipality, or carry on independent institutions on the same field. The

"Elberfeld system" of outdoor relief has all the advantages of admirable municipal management, but it is thought to lack some of the adaptability and delicacy which go with a well conducted private charity. The religious societies find work left for them to do in the care of dependent children. The day nursery has found a sphere in German towns where poor mothers are often compelled to leave the home to earn part of the living for the family. They may be unable to give suitable care to their infants. The crèche meets this need by providing a comfortable place where the babes can be left with competent nurses during the hours of the mothers' absence. Through such institutions the deaconesses are enabled to instruct mothers in household arts. In 1894 there were in the German Empire 42 day nurseries in care of 62 deaconesses. Schools for young children take children between the ages of 3 and 6 years for shelter and teaching. There were 2209 of these institutions in 1888. The title "Kindergarten" is avoided by the writers on Inner Missions. They claim that while their schools resemble the Froebel schools in management that they differ from them in important respects; that children of that age should not be taken away from mothers save in case of great necessity; that systematic instruction should be avoided in favor of free play; and that a more definite religious doctrine should be at the basis of the work. Sunday services for children are becoming popular, but still bear marks of an exotic not yet quite at home. The title "Sunday School" is avoided, partly because it suggests the English origin and character of the institution. The service leads up to the national ritual. As religious instruction is practically universal and compulsory in public schools the necessity for Sunday Schools is sometimes contested. Since 1875 these schools have increased very rapidly. Recent statistics show 5900 schools, with 34,938 teachers and 749,780 pupils. The charity feature is still marked, but children of the well-to-do classes seem to enjoy the schools as much as in England or America.

*Neglected and Homeless Children.*—The Pietists were best

represented in the orphanage at Halle. In this century municipal and state authorities have greatly extended the care of imperiled children, but there is still room for free effort. The day for building large congregate asylums is over. The tendency is to find homes in families for children who have lost their parents or have been abandoned by them. In the training of abnormal children for home life, and in the selection and oversight of the families employed to shelter the wards, many branches of the religious societies find a field of usefulness. "Sisters" are especially trained for this service. Coöperation between public and church agencies is frequent. The unwieldy and mechanical agencies of the state will always require much supplementary aid of volunteers. Thus we see the gradual absorption of many of the benevolent functions of the church by the state, while we see the state again soliciting help of the kind of people who receive impulse from the church. Educational unions have provided occupation and recreation out of school hours for boys and girls, in order to counteract the demoralizing influence of idleness and in order to teach useful arts.

*Associations for helping youth.*—In former times the apprentice lived with the master and was under his shop discipline all day and under the household rule of the wife of the master at all times. But machine industry brought to the apprentice earlier freedom and independent wages, with attendant moral perils. Sunday afternoons and evenings are times of greatest temptations to young working people in cities. The Inner Mission seeks to provide wholesome and rational recreation for these empty hours. The entertainments thus provided are not in accord with the Calvinistic and English notions of Sunday, but are entirely consistent with those of Luther. The Catholics go farther than the Evangelicals and provide theatrical exhibitions and dances in the halls of the associations. The beer mug is of course entirely unsectarian and is found everywhere.

In addition to numerous municipal and communal schools

for technical training,<sup>1</sup> the friends of the Inner Mission have built up many useful institutions having the same end. Indeed these private and ecclesiastical experiments have often been pioneers in new realms of education, and their success has spurred the authorities to action and given data for methods. Girls are taught household industries. Domestic servants are trained for their occupation in homes significantly named from Martha, the busy housewife. It is found convenient and economical to connect these schools with day nurseries, hospitals, and homes for deaconesses, in order to utilize the apprentice labor. Trained sisters usually have charge of this department, and they seek to fit young women to be more efficient as wage earners or as mistresses in their own modest homes. Special inns or hospices are provided for young women who come to cities to seek employment. A friendless peasant girl, ignorant of the city, is in immediate peril when she arrives at the station, and such lodging places help to diminish the number of seductions of weak and untaught persons. Employment bureaus are connected with these temporary homes.

The factory system has produced another social need, the care of the homeless factory girls. Domestic servants require only temporary shelter, while factory girls who are away from home require a permanent boarding-house, where reading, music, recreation, and companionship may be enjoyed. A few such homes have been established, but the difficulties of management are said to be great.

The Young Men's Associations correspond quite closely to our Young Men's Christian Associations. They are formed for young men of the laboring classes and also for those in mercantile employments. No religious creed is enforced upon the members, and there is no distinction between active ("converted") and associate members. But religious meetings are held and personal efforts for spiritual welfare are put forth. Groups of young soldiers may be found in the prayer meetings

<sup>1</sup> See A. SHAW: *Municipal Government in Continental Europe*.

at the Berlin house, but the soldiers have their own services, compulsory as drill, in their own chapels at the barracks. The halls of the associations are provided with tables for refreshments, with libraries, sometimes with gardens and gymnasiums. Social festivities are frequent, and educational classes are sometimes provided.

An institution which bears the distinctively German stamp is the home for travelers (*Herberge zur Heimat*). In 1893 there were 426 of these, and they are joined in a confederation whose network stretches over the country. Each is under the charge of a "house father," who manages the hostelry, keeps order, and conducts religious services. These inns are intended to be a substitute for the demoralizing lodging-houses of the towns, and they certainly have given the advantages of competition to decent workingmen. Many of the anti-church and Socialistic class naturally dislike them, but statistics and observation show that they are much used and meet a real need.

The Workmen's Colonies are among the most interesting creations of the Inner Mission, and among the most instructive social experiments of our age.<sup>1</sup> In 1880 a beginning was made of a system of stations for assisting penniless wanderers (*Naturalverpflegungsstationen*). The communal and provincial authorities, largely under the influence of the energetic Pastor von Bodelschwingh, promoted this system, hoping to regulate vagabondage and test the sincerity of the tramping fraternity by offering lodging and food in return for work. Von Bodelschwingh found that many of these men were without skill or character, and could not find work. So he was thus led to establish a permanent agricultural colony where men could find a home, be trained to labor, and finally be placed in regular occupation. There are now about twenty-five of these colonies in Germany; a few of them in cities. The extravagant hopes of those who imagined this institution would "solve the social question" have been disappointed. It is not a panacea. A

<sup>1</sup>See F. G. PEABODY, *Forum*, February 1892. G. BERTHOLD, *Die Entwicklung der deutschen Arbeiterkolonien*, Leipzig, 1887.

colony cannot be made self-supporting with its weak, fitful, and unskilled labor, and the financial burden is too heavy for private charity. Many of the men who drift to these colonies cannot be prepared for competitive life and self direction. Men of the better class of mechanics avoid them, and employers do not like to select workmen from this kind of laborers. But for all this the colonies meet a certain want, and the experiment is of great value. Here again the Inner Mission has been the pioneer, and the state has learned duty from its enterprise.

The societies of the Inner Mission have not only led the state, but have also gone in advance of the church in this peculiar work. When the ecclesiastical machinery has broken down, in cities where multitudes were utterly neglected, these voluntary associations have established city missions and preaching halls, and sought to win back the people to the religious life. In connection with these evangelistic efforts the nurses of the sick and the almoners of charity have been efficient adjutants.

#### COÖPERATION WITH THE LABOR MOVEMENT.

It must be regarded as a distinct advance when morally earnest and religious leaders pass beyond the tinkering task of patching up isolated evils of the social system and seek to regenerate the system itself. This step cannot be taken without error and antagonism, and it must be confessed that the traditional training of the clergy has not prepared them to understand the question or to be useful in the controversy. The higher task is more difficult. The Evangelical Workingmen's Unions represent the new attempt to ally the church with organized labor. These unions are not trades unions, but more like our benevolent orders. Their members meet for discussion of social questions, to hear lectures, to join in festivities, and they promote savings schemes and plans of mutual benefit. Members of the Inner Mission have assisted in the formation of the people's banking associations<sup>2</sup> which have had

<sup>2</sup>For an account of these credit associations, consult *People's Banks*, by H. W. WOLFF. See *Guntton's Magazine*, May 1896, p. 323.

such a remarkable history in various countries of Europe. This movement was indicated in Wichern's programme of 1849, but the seed then planted did not at once germinate. The Catholics were quite in advance of the Evangelicals, and their clergy were first in the field. The first Protestant union was established in 1882. The most recent statistics report 237 societies, with 52,402 members; of whom 32,822 are laborers, 9470 artisans, and 10,110 persons of other classes. The greatest strength is in the Rhenish-Westphalian provinces. In Berlin only one society of seventy to eighty members is reported. The movement was at first anti-Catholic and later anti-socialistic as well. It has encountered many obstacles and never attained great strength. Most workingmen detest clerical control. The trades unions think that a society which cannot strike is powerless when it is most needed, and they dislike the evangelical unions because they divide the forces of wage earners and seek alliances with capitalists. The socialists naturally hate a society whose avowed purpose is to win back workingmen from socialism. Many employers regard a union managed by the clergy as about as great a pest as a regular trades union. Politicians denounce it unless it leans toward their particular party. The movement does not seem to be a natural growth from the real life of working people as socialism and trades unionism are. The workers of the Inner Mission are seeking a way of coöperation with wage earners, but they have not yet found it. The Catholics succeed better, but even their powerful influence is subjected to severe strain. It is to the credit of the clergy that they have honestly sought to help the wage earners, but the impression made on an American student is that a more democratic alliance is the only one which offers any hope of success. The working class have concluded to drive their own team, and do not see the necessity for aristocratic, royal or ecclesiastical leadership.

#### COÖPERATION OF THE CHURCH WITH THE WIDER SOCIAL MOVEMENTS

The appeal of the sick, crippled and helpless is made to pity. But society makes a higher claim upon our sense of kinship and

brotherhood. The highest work of religion is not done for criminals and defectives. When men are rescued the best work of Christianity begins. The highest elements of religion cannot be given on this earth to the demented, the perverted, because their higher faculties remain stupefied and dulled, long after rescue. This idea that the social duty of the church is not merely to the vagabond and the imbecile is not even yet fully realized. Many devout persons imagine that "salvation" and philanthropy are for the abjects and weaklings. The truth is that the best fruits grow out of the strongest soils, and the best work of Christianity must be done by the strongest natures. The tendency of scientific philanthropy is not toward the mere support and relief of paupers and criminals but toward the gradual, painless and merciful extinction of the whole class. The movement here studied illustrates the development of this idea. The miserable are indeed helped as never before; more tenderly, generously and wisely. But men are learning from experience and reason that by associating the capable, by regulating the incapable, and by diffusing the higher elements of life, we can do more to diminish misery than by all the direct relief given since the world began. Much of the poverty which society is now relieving was caused by its ignorant and selfish methods of charity.

Under the influence of these ideas a group of members of the national church are seeking to develop the Inner Mission in the direction of influence upon the state. Among the clergy, Stöcker, Naumann and Göhre are conspicuous representatives of this spirit. They declare that the well-being of the working men cannot be advanced without help of society, and that political agencies need to be filled with the Christian spirit. But if direct coöperation with the working classes is difficult, this wider and higher movement seems to confront insuperable obstacles. It is true that Wichern's "Denkschrift" led the way for such activity, but his idea found lodgment in unfriendly soil and climate. Socialists hate Dr. Stöcker because he is a clergyman and because he hits them so hard. The conservatives drove him from the



court chaplaincy because his politics did not please them.<sup>1</sup> The highest authorities of the church have recently forbidden pastors to bring politics into their professional life.<sup>2</sup> The way seems hedged up on every side. But the ideal of a state ruled by Christ will not soon be expelled from consciousness. The Evangelical Social Congress, organized in 1889, offers a fair platform for discussion, and its reports are very able documents of the movement. The university men are comparatively free to speak and write. Such men as Professors Wagner, Schmoller and Schulze-Gävernitz join eminent authority as economists to deep interest in the religious life of the people, and they are prominent in the Evangelical Congress.

This article completes the preliminary survey of the German Inner Mission. In subsequent articles the particular method of social service will be subjected to a more detailed and technical treatment. In "Notes and Abstracts" recent developments will be illustrated from new publications and periodicals.

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<sup>1</sup> See *Fliegende Blätter*, a. d. Rauhen Hause, May 1896.

<sup>2</sup> Press report of May 16, 1896. The Emperor sends this message: "The clergy must not meddle with politics." To which Dr. Stöcker is said to have replied: "Since Christian social thought was tabooed in Berlin, socialism reigns politically there. As I have begun, so shall I continue. I leave the end to God."